

THE CIRCULAR.

PUBLISHED WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL

INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, DEL. FRIDAY

April 22, 1825.

NO. 51.

TO OUR SUBSCRIBERS.

Notice was given two weeks since, that the "Circular" would be discontinued at the end of the current year. We should rather have said, it would be merged in "The Philadelphian," a newspaper to be issued in May next, under the editorial superintendence of Samuel B. Ludlow.

An arrangement has been made with that gentleman, by which "The Philadelphian" will be sent, from the first of May next, to all our subscribers, without putting them to the trouble of individual application.

The Prospectus of that paper, (for the information of our readers,) we publish this day. As the editor is a man of liberal education, talents, piety and zeal, who intends devoting his whole time and strength to the improvement of his publication;—as it will receive the united patronage of the Clergy of Philadelphia; and as measures have already been taken, and more will be taken to give it an universal circulation, especially throughout the Presbyterian Church, we have no doubt it will soon be the most popular vehicle of the kind in the Southern and South-Western States. The Northern and Eastern papers have already obtained a wide circulation and deserved popularity; but from the very nature of the case, these columns must be filled with matter of a Northern and Eastern character, which, however interesting in itself, will necessarily exclude much reference to the local concerns and history of the Southern and Western regions of our country. Philadelphia is the present centre of Presbyterian light and influence; is the seat of multifarious Synods, Conferences and Conventions, and affords a wider opening for well-conducted Religious Miscellany than any other city of the Union. Whether we look at the character of the Editor, or the wide, uncultivated field before him, or the growing desire of our southern population to have a weekly Publication nearer home than Boston or New-York, we cannot but indulge the most sanguine expectations of Mr. Ludlow's success, and shall be much disappointed if the Philadelphian does not rank with the first newspapers in this newspaper age.

In giving up the Circular, altho' it has been of no emolument to its Editor, but because it has been the means, we trust of much spiritual good, we feel reluctance and regret. And with all our discouragement should not think of relinquishing our readers a much more copious and able publication.

As the first volume of the Philadelphian (as will be seen by the Prospectus) will close with the year 1825, and the price in advance will be only \$1 68 cts.—we hope all our Subscribers will give "The Philadelphian" a trial of at least one year.

April 1.

To the Public.

The establishment of the Christian Gazette and Youth's Herald has this day been transferred to the subscriber, who is now its sole proprietor.—It will continue in its present form and size, under the direction of its present editor, until the expiration of its present year, which will be about the first of May next, when, by the advice and patronage of our rulers in Israel and other friends to the kingdom of Christ, it will be issued on Saturday of each week under the title of *The Philadelphian*—on a sheet enlarged to the size of Super-royal paper.—The Subscriber from that day intends to assume its exclusive editorial management, and to devote all his time and the talents which God has given him, to the promotion of its sublime and interesting designs—the dissemination of religious light and knowledge, and the advancement of his empire whose right it is to rule.—In this day of peculiar Christian enterprise and exertion, when the Church is rising from the slumber of many centuries, argument seems scarcely necessary to convince any man, who is alive unto God, of his duty and obligation (to say nothing of his privilege) to come up to the help of the Lord against the mighty.—The Christian observer of events who marks the signs of the times beholds a day, which many prophets and righteous men desired to see and saw it not.—Within a very few years almost all the bible and missionary societies in existence, those engines of moral power which are working wonders in the moral world, have been instituted.—Now, many are running to and fro—knowledge is increased, unto thousands is the word of this salvation sent whose ears were never greeted with the glorious gospel of the blessed God—the light of truth beams upon the region and shadow of heathen death—the word of God eminently prospers, in the thing whereunto it is sent, and the preaching of the gospel to every creature under heaven is the only

limit to this labor of love to God and man.—No scoffer, unless wilfully ignorant of the things which are coming to pass in these days, can now ask "Where is the promise of his coming?" for all things continue as they were from the beginning of the creation."

It is the first and most prominent design of the proposed paper to present to the Christian public a faithful and true record of the interesting events which are daily transpiring in the kingdom of God on earth, that believers may be aroused to renewed exertion, and that in the dawning of the day spring from on high, which now visits the nations, they may be encouraged to lift up their heads in the cheerful hope and expectation of that glorious day of prophetic vision, when all the kingdoms of this world shall become the kingdoms of our Lord and his Christ;—that sinners in the evident accomplishment of scriptural prophecy may be assured, that we do not follow cunningly devised fables, when we make known unto them the power and coming of our Lord Jesus Christ; and that the scriptures came not in old time by the will of man, but that holy men of God spake as they were moved by the Holy Ghost.

Another object of that proposed paper, will be to publish a weekly summary of intelligence, foreign and domestic, from the political world.—To him who delights to note the providence of God, and rejoices that the Lord reigns and will do all his pleasure, in working all things after the counsel of his own will, the subscriber believes that this will not be without interest.

The remainder of the paper will be devoted to miscellaneous matters, connected with the interests of religion and literature.

Perhaps propriety, duty and good conscience require that the Editor should declare his views in relation to the spirit with which the proposed publication is to be conducted, more especially in relation to the various controversies which at present divide the Christian world.

The first desire of his heart is to follow peace with all men; but still to commend himself faithfully to every man's conscience in the sight of God.—The Editor intends (if God give grace and strength) that he shall never be charged with a cowardly desertion of his truth.—There was a precious faith once delivered to the saints which led those, in whose hearts it dwelt, to suffer joyfully the spoliing of their goods and the loss of all things, for the sake of the testimony of Jesus.—This faith is precious still, for which the faithful are earnestly exhorted to contend. There are fundamental principles in relation to religious faith and practice, without which no man shall see the Lord. For the defence of these, according to the grace and ability which God giveth, the proposed paper shall be set. With regard to other controversies, the Editor will pursue such a course as conscience and duty may dictate; and as truth is often elicited by collision of opinions, his columns shall always be open to calm and temperate discussion, in which the law of kindness shall be manifest. The Editor indulges the hope that in this essay to do good to Zion, he shall be sustained by the pious and good, and that especially in Philadelphia which is a city set on a hill which cannot be hid, and from which flow many of the streams which gladden the city of our God, the service which he has for Jerusalem may be accepted of the saints.

S. B. LUDLOW.

Philadelphia, 1st Jan. 1825.

TERMS OF THE PHILADELPHIAN.

The *Philadelphian* will be published every Saturday after its commencement—at \$2.50, if paid in advance, or \$3.00, payable in six months. The first volume will close with the year 1825. The price of The *Philadelphian* for the year 1825, in advance will be \$1.68. At the end of the year \$2.00.

Communications and Subscriptions will be received as heretofore at No. 2, Sanson street, until further notice.

We, the Subscribers, have seen the Prospectus of *The Philadelphian*, a religious newspaper, of which Mr. S. B. Ludlow is

to be the Editor. From the character we have received of this gentleman, we believe that the publication will be conducted in a manner that will give satisfaction to subscribers. In our endeavour to circulate religious intelligence, to diffuse christian knowledge, and to promote the cause and kingdom of Jesus Christ, we cordially wish him much success.

Philadelphia, Jan. 1st, 1825.

J. J. Janeway, D. D.

Pastor of the 2nd Presbyterian Church of Philad.

E. S. Ely, D. D.

Pastor of the 3rd Presbyterian Church of Philad.

J. P. Wilson, D. D.

Pastor of the 1st Presbyterian Church of Philad.

Jacob Broadhead, D. D.

Pastor of the Reformed Dutch Church of Philad.

Geo. C. Potts,

Pastor of the 4th Presbyterian Church of Philad.

T. H. Skinner,

Pastor of the 5th Presbyterian Church of Philad.

W. M. Engles,

Pastor of the 7th Presbyterian Church of Philad.

W. L. McCalla,

Pastor of the 3rd Presbyterian Church of Philad.

James Patterson,

Pastor of the 1st Presbyterian Church in the N. Liberties.

George Chandler,

Pastor of the Presbyterian Church in Kensington.

Biographical.

From the *Columbian Star*.

PAUL,

THE APOSTLE.

(Continued.)

A. D. 54—56. Having tarried awhile at Antioch, Paul then visited the churches of Galatia and Phrygia, and came to Ephesus, where he found Aquila and Priscilla, and by the laying on of his hands, conferred the miraculous influence of the Holy Ghost on twelve disciples of John the Baptist.—According to his custom, he preached first in the synagogues, but, being opposed by the Jews, he afterwards taught in the school of one Tyrannus, with great success, and wrought many miracles. During his residence at Ephesus, Paul was either cast to the wild beasts in the theatre, or was obliged to deal with men as outrageous as wild beasts, when Demetrius, the silversmith, excited the multitude against him. While preaching in this city, he received a letter from the Corinthians, to whom he wrote his first Epistle. On his departure from Ephesus, he went first to Troas, expecting to meet Titus on his return from Corinth. He labored here for a short time very successfully, and thence proceeded to Macedonia where he received the collections of the Christians for their poor brethren in Judea, and addressed his second Epistle to the Corinthians.

It seems Paul travelled westward from Macedonia, and preached the Gospel in Illyricum, A. D. 57. Returning southward, he visited the faithful at Corinth, and wrote his Epistle to the Romans; and having received the collections of the churches, he sailed from Philippa to Troas, and thence to Miletus, whither the elders of the Ephesian church had come to meet him by his appointment, to whom he gave a most affectionate farewell charge. From Miletus, Paul sailed to Cos; next to Rhodes, thence to Patara, and thence to Tyre. After waiting seven days, he and his companions proceeded to Ptolemais, and thence to Caesarea, where they found Philip the deacon and evangelist. During their continuance in that city, the prophet Agabus foretold the imprisonment of Paul, who, persisting in his determination to go to Jerusalem, was at length permitted to depart. He accordingly arrived there, for the fifth time, just before the feast of Pentecost, A. D. 58, and was gladly received by the brethren.

The day after their arrival, Paul and his assistants, related to James and the elders of the church, "what things God had wrought among the Gentiles by his ministry." Shortly after this, some Asiatic Jews, seeing Paul in the temple, excited the multitude to kill the Apostle; but he was rescued from their fury by Lysias, the chief

captain or tribune of the temple guard. On the following morning, Paul was conducted before the council, when he declared himself to be a Pharisee. A contest having arisen between the Pharisees and Sadducees, Lysias commanded the soldiers to deliver him from the apprehended danger, and directed the council to accuse him before Felix, the procurator at Caesarea. Five days after, Ananias the high priest, accompanied by the elders, and a certain orator named Tertullus, proceeded to that city, and accused him to Felix of sedition, heresy, and profanation of the temple. The Apostle denied these charges, and gave an account of his faith; but the governor, though convinced of his innocence, being unwilling to displease the Jews, and also hoping that Paul would have given him money to be liberated, ordered him to be kept in confinement, but allowed his friends to visit him. At the request of his wife Drusilla, sent for Paul, who reasoned so forcibly concerning righteousness, chastity, and judgment to come, that the profligate Felix trembled, and answered, go thy way for this time; when I have a convenient season I will call for thee." That season however, never arrived; and Felix, two years afterwards, when called from his government, left Paul in prison, in order to gratify the Jews.

A. D. 60. Festus had scarcely entered on the government, when the Jewish rulers accused Paul to him, and intending to have him murdered by the way, requested that he would bring him up to Jerusalem for trial. Festus ordered him to be sent to Caesarea. They complied, but he proved nothing which the Romans could condemn him for. To gratify the Jews as far as possible, Festus asked Paul if he would stand and be tried at Jerusalem. Convinced of their murderous designs, Paul appealed to the emperor Nero, who had just contacted himself with some moderation. Shortly after this, Agrippa, king of Chalcis, and his sister Bernice, having come to Caesarea to congratulate Festus, the latter communicated Paul's case to him, and brought him forth to plead his cause before Agrippa. The Apostle vindicated himself in so masterly a manner as to extort an acknowledgment from Agrippa himself; but having appealed to the emperor, it became necessary to send him to Rome, where he at length arrived in the spring of the year 61, after a very tempestuous passage. He was permitted to reside in his own hired house, with the soldier to whose custody he was committed. On the third day after his arrival, he sent for the chief of the unbelieving Jews, to whom he explained the cause of his imprisonment. During the two years of his confinement, he received all that came to his house, preaching the Gospel without any restraint. While on this first visit to Rome, Paul wrote his Epistles to the Ephesians, Philippians, Colossians, and to Philemon. We have no account in history, by what means Paul was delivered from his imprisonment, and discharged from the accusation the Jews brought against him; but it is reasonable to suppose, that, not having sufficient proof of what they alleged, or being informed that the crimes of which they accused him, were no violations of the Roman law, they durst not impeach him before the emperor, and so permitted him to be discharged. But by what means soever he procured his liberty, he wrote his Epistle to the Hebrews before he left Italy.

As Luke has not continued the history of Paul beyond his first imprisonment at Rome, we have no authentic record of his subsequent travels and labors from the spring of A. D. 63, when he was released, to the time of his martyrdom. There is not much doubt, however, from the testimony of ancient writers, and the intimations contained in the Epistles which he wrote from Rome during his confinement, but that, having discharged his ministry both by preaching and writing in Italy, he prosecuted his long-intended journey to Spain, accompanied by Timothy. What was his success in these western parts, is not known; he, however, continued there eight or nine months, and then returned to the east, visited Sicily, Greece, and Crete, and then repaired to Judea. Having visited the churches in Syria, Cilicia, and Asia Minor, Paul and Timothy continued some time at Colossae.

and leaving Timothy at Ephesus, Paul proceeded to Macedonia, visiting the churches. From this country, he wrote his Epistle to Titus, and also his first Epistle to Timothy. Having also visited the churches of Greece, and probably that of Corinth for the second time, he passed the winter of 64 at Nicopolis, a city of Epirus; thence he proceeded to Crete, and early in '65 arrived at Rome. Here he met with Peter, and was, together with him, thrown into prison, doubtless in the general persecution raised against the Christians, under pretence that they had set fire to the city. As the Neronian persecution of the Christians raged greatly during this second visit to Rome, Paul knowing the time of his departure to be at hand, wrote his second Epistle to Timothy; from which we learn, that, though the Apostle's assistants, terrified with the danger, forsook him, yet he was not altogether destitute of consolation; for the brethren of Rome came to him privately, and ministered to him. How long he remained in prison is uncertain; nor do we know whether he was scourged before his execution; he was, however, allowed the privilege of a Roman citizen, and therefore beheaded.

As he was led to execution, he is said to have converted three of the soldiers sent to guard and conduct him, who also soon after became martyrs to the faith. Having written at the place of his suffering, which was the *Aque Salvæ*, three miles from Rome, he cheerfully, after a solemn preparation, gave his neck to the fatal stroke; and from this vale of misery, his spirit passed to the blissful regions of immortality, to the kingdom of his blessed Master, the great Redeemer of the human race, in the propagation of whose Gospel, he so long and faithfully labored. He was interred in the *Via Ostensis*, two miles from the city, where Constantine the Great afterwards erected a church to his memory. "But his noblest monument subsists in his immortal writings; which the more they are studied, and the better they are understood, the more they will be admired to the latest posterity, for the most sublime and beautiful, the most pathetic and impressive, the most learned and profound specimens of Christian piety, oratory, and philosophy."

Such were the life and labors of "Paul the Apostle of Jesus Christ," which have been justly considered as an irrefragable proof of the truth of the Christian revelation. As before his conversion, he was a virulent enemy of Christ, after it, he was one of the most holy and humble of men, and laborious preachers that ever lived. "We see him in the prosecution of his purpose, (says Mr. Paley) travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment and the same dangers; yet, when driven from one city, preaching in the next, spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, (through more than thirty years); unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labor, persecution, unwearied by long confinement, undismayed by the prospect of death."

"But this great luminary of the Christian church, (says Mr. Horne) did not confine his labors to the preaching of the Gospel. He wrote fourteen Epistles, in which the various doctrines and duties of Christianity are explained, and inculcated, with peculiar sublimity and force of language; at the same time that they exhibit the character of their great author in a most amiable and endearing point of view. His faith was a practical principle, influencing all the powers and faculties of the soul; his morality was of the purest and most exalted kind. He derives all duties from the love of God in Christ as their foundation. All the motives to right action, all the arguments for holiness of life, are drawn from this source; all the lines of duty converge to this centre. If Paul censures, he points to this only spring of life. If he comforts, he turns to this only true source of consolation; if he insists that the grace of God hath appeared, he points to its practical object, *teaching us to live soberly, righteously, and godly*. When he determines to know nothing but his Saviour, and even him under the degrading circumstances of crucifixion, he includes in that knowledge all the religious and moral benefits of which he is susceptible. Integrity, tenderness of heart, disinterestedness, heavenly mindedness, profound knowledge of human nature, and decency in giving advice or reproof, are the leading characteristics of Paul's writings;

in which, while he every where the utmost respect for constitutions, he urges and unfolds the various and relative duties, in the most and impressive manner.

"All the writings of Paul (continues the same author) bespeak him to have been a man of a most exalted genius, strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a glowing, but chastised fancy, a quick apprehension, and an immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them. He was an excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus, a person of the finest taste, and justest discernment in criticism and polite literature, classes the Apostle Paul among the most celebrated orators of Greece. His speeches in the Acts of the Apostles, are worthy of the Roman Senate. They breathe a most generous fire and fervor, are animated with a divine spirit of liberty and truth, abound with instances of as fine address as any of the most celebrated orations of Demosthenes or Cicero can boast; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness, and a greatness, which nothing in antiquity hardly equals. At the same time, this great preacher adapted his discourses to the capacities of his respective audiences, with an astonishing degree of propriety and ability, as is evident from the difference of his reasoning with the Jews at Antioch in Pisidia, with the Gentiles at Lystra, with the polished Athenians, and with Felix, the Roman governor, as also from the handsome apology which he makes for himself before King Agrippa."

Stephen,

THE PROTMARTYR.

Sacred history gives us no particular account of the country or kindred of this holy man. That he was a Jew is unquestionable, since he himself acknowledged, in his apology, his relation to the people; but whether originally descended of the stock of Abraham, or of proselyted parents, whether born at Jerusalem, or among the dispersed in the Gentile provinces, it is impossible to determine. He was probably one of the seventy disciples chosen by our Lord as companions to the Apostles in the ministry of the Gospel. His admirable acquaintance with the Christian doctrine, and his singular ability to defend the cause of Christ's Messiahship against its most acute opposers, plainly declare him to have been some considerable time under our Saviour's immediate instructions. Certain it is, that he was a man of great zeal and piety, endowed with extraordinary communications of that divine Spirit which had been lately poured out upon the church, and eminently gifted with miraculous powers, which peculiarly qualified him for a place of honor and usefulness in the Christian society.

As the church increased daily by vast numbers of converts, the cares and labors of the Apostles were necessarily augmented; in consequence of which, it appears that they omitted to make a proper distribution of goods to relieve the necessities of the poor. Hence "arose a murmuring of the Grecians, against the Hebrews, because their widows were neglected in the daily ministrations." Deacons were then appointed, who were specially intrusted with the treasures of the church, and whose business it was to distribute to all according to their need.

That this office might be duly managed, the Apostles directed the church to nominate wise and prudent men, of approved reputation, and furnished with the extraordinary gifts of the Holy Ghost. The number of these was seven, probably for no other reason than that the Apostles thought them sufficient for the business. The Christian religion consequently prospered, and many of the priests themselves, and the most violent opposers, became converts to the faith. The chief among these newly elected officers was Stephen. He is not only placed first in the catalogue, but particularly recommended as "a man full of faith and the Holy Ghost." He advocated the cause of Christianity with a firm, undaunted mind, and that nothing might be wanting to render it effectual, he confirmed his doctrine by many public and unquestionable miracles. The zeal and diligence of his ministry, and the uncommon success which attended it, quickly awakened the notice of the Jews, and there were not

ling those who were ready to oppose and contradict him.

Besides the temple, where the sacrifices and the more solemn parts of the Jewish religion were performed, there were at Jerusalem 480 synagogues for prayer and expounding the law. Of these, five combined for the purpose of sending their societies to encounter Stephen. The first of them were those of the "synagogue of the libertines;" the next were those of the synagogue of the Cyrenians; the third of the synagogue of the Alexandrians; the fourth were them of Cilicia, among whom was probably Saul of Tarsus; and the last were those of the synagogue of Asia. These were the several parties appointed for the controversy, men of different countries, and skilled in the subtleties of their religion, who, all at once rose up to dispute with Stephen. "We have no record of the subject of disputation; but whatever it was the holy man contended with such zeal, and such strength of reasoning, and such freedom and majesty of elocution, that his antagonists could not say a word against him; they were not able to resist the wisdom and the spirit by which he spake." Ashamed that they were silenced thus openly by a single adversary, the enemies of Stephen betook themselves to vile expedients, hoping in this way to accomplish what they had failed to do by force of argument. They accordingly engaged men of profligate principles, to bring against him false accusations. "They suborned men which said, We have heard him speak blasphemous words against Moses and against God." Stephen being brought before the council, the false witnesses said, "This man ceaseth not to speak blasphemous words against this holy place and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." While the judges earnestly beheld him, they discovered an extraordinary brightness in his countenance. The high priest having asked Stephen if he were guilty of the charges alleged against him, the accused made that admirable defence which is contained in the seventh chapter of the Acts of the Apostles. The holy man was proceeding in the application of his discourse, when the patience of his auditors began to fail; and feeling themselves condemned by the truths which he delivered, they expressed all the signs of rage. But he, regardless of what was passing around him, had his eyes and thoughts directed to a nobler object, and looking up, saw the heavens opened, and some bright and sensible manifestations of the Divine Majesty. The soul of the good man was inspired with fresh zeal and courage, and earnestly desiring to arrive at his heavenly rest, he could not but communicate his happiness: fearless of the consequences, he informed his adversaries of what he witnessed; "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

The vision had very different effects; it encouraged Stephen, but enraged the Jews; who now considering him, by his own confession, as a blasphemer, resolved upon his death without any further process. They did not wait for a warrant from the Roman governor, without whose permission they could not put any man to death, nor even for the judicial sentence of the Sanhedrim; but raising a great clamor, and stopping their ears that they might hear neither any more blasphemies, nor any cries for mercy, they unanimously rushed upon him. They would not execute him within the walls, lest they should pollute the holy city with his blood, but hurried him "without the city," and then fell upon him with a shower of stones. The witnesses putting off their garments laid them at the feet of Saul, whose fiery zeal was no doubt conspicuous in this, as well as in the following persecution. "During the whole tragedy, the holy man was upon his knees, commending his own soul to God, and praying for his murderers—"Lord lay not this sin to their charge. And when he had said this, he fell asleep." What storms or tempests soever follow the righteous man while he lives, his setting sun is calm and serene; "mark the perfect and behold the upright, for the end of that man is peace."

Thus died Stephen, the first martyr to the Christian faith, obtaining a reward truly answering to his name—a crown. He was a man in whom the virtues of a divine life very illustriously shone; "a man full of faith and of the Holy Ghost." And devout men carried Stephen to his burial, and made great lamentation over him."

The number of Auxiliaries to the American Bible Society, amounts to something over four hundred.

Missionary.

From the New-York Observer.

BOSTON MONTHLY CONCERT.

We are indebted to the politeness of the Editor of Zion's Herald, for the following account of the Monthly Concert of Prayer, at Park Street Church, in Boston, on Monday evening, the 11th inst. The house was filled to overflowing; and the exercises were rendered unusually interesting, by the presence of the Rev. Mr. Ellis, the English missionary, who spent six years among the natives of the Society Islands, and nearly two years at the Sandwich Islands. Deferring until a future evening a particular account of the Sandwich Islands, Mr. Ellis, in an address of considerable length, presented the following

PICTURE OF THE SOCIETY ISLANDS,

Before the Arrival of the Missionaries.

Before the arrival of the English Missionaries in 1797, these isles of the sea were scarcely known to the civilized world; nature appeared in all her heathen and degraded wildness; the light of christianity had not reflected a single ray from either continent to illumine their gloomy and lone some shore. The female sex were compelled to perform a great share of the labor and drudgery, and not permitted to eat from, or even touch the dish used by the other sex. Intoxication was general, the liquor used for this purpose being derived from a sort of fruit which grows spontaneously in the islands. Theft was universally practiced, and considered a virtue. Sorcery prevailed to an extensive and almost incredible degree. More than two-thirds of the infants brought into existence, were destroyed, either by being strangled, drowned, or burned alive. Children were equally cruel to their parents, and terminated and murdered them under very aggravating circumstances. The government of the islands was worse than savage—for the slightest offence, the king or chief sometimes despatched his subjects with a club or spear—sometimes ordered them to be buried alive in an erect position, with their heads just above the surface of the ground—and sometimes were decapitated, or put in an old canoe, bound hand and foot, and sunk in the depths of the sea. These wretched people worshipped idols of wood and stone—offered their children in sacrifice to their deities, and even gave them into the mouths of sharks, which they supposed to be gods—and threw them into burning volcanoes to appease the wrath of the gods, and to prevent an eruption. When they built places of worship or temples for their gods every pillar and post were bottomed on a human body. Their wars were distinguished by barbarous and horrid cruelties—not an individual of a vanquished foe was spared, mothers and children, the aged and infirm were alike the victims of their ferocity.

After the Arrival of the Missionaries.

These islanders still enjoy the same healthy climate, the same fertile soil, and the same picturesque and romantic scenery as formerly; but instead of the lowly and miserable hut, they now possess comfortable and substantial cottages. Every station now contains two or three school-houses and a meeting-house. Men and women appear decently and properly clad; industry generally prevails; tyranny is abolished; sick relatives and friends are visited and assisted, and charitable societies are formed for this purpose; government is established on Christian principles; courts of justice and trials by jury are in successful operation; the power of the king is limited; and wars are almost unknown; idolatry, sorcery, poisoning, and infanticide, are totally abolished; and the ruins of heathen temples are employed in building churches to the living God. There are now about twelve thousand persons able to read understandingly—three thousand children are under instruction, and all the books used in schools are derived from the Scriptures. Twenty-eight houses of public worship are already built, and are frequented by large congregations. Family worship is instituted and sacredly observed. Prayer meetings and Sabbath Schools are formed and universally encouraged; eight thousand persons have been baptized; eleven churches have been formed, containing in all two thousand members; and the ordinance of the Lord's Supper is administered on the first Sunday in every month. Several of the adjacent islands have been visited by natives, and an apparent moral change has marked their course.

These surprising and powerful changes, Mr. Ellis remarked, were not effected by an invading army, by sorcery, by terror, or

by bribery, but by simply preaching Christ the hope of sinners. In March, 1797, the first mission was established; but in 1807, a cruel war broke out among the chiefs, and all the missionaries, save two, were compelled to flee. In 1811, they returned and resumed their labors. In July, 1812, the first king was baptized; and during the same year, four were baptized; and their numbers, and zeal, and happiness, have continued to increase to the present time.

MISSIONARY INTELLIGENCE.

The Missionary Herald for April communicates, among others, the following facts:

The village of Kiruah, Owhyhee, contains about 3000 inhabitants; and within 30 miles around, there are not less than 20,000 inhabitants, clustered in different villages. On the whole island are at least 75,000. The preaching of the gospel is now steadily enjoyed at five stations and on four different islands. Of the 18 children which have been born in the Sandwich island mission, since its establishment five years ago, 16 are still living. The Owhyhean Hymn Book, consisting of 60 pages, and containing 47 "Songs to Jehovah, the true God," has been completed; and an edition of 2000 copies published. It is the joint production of Mr. Bingham and Mr. Ellis.

The number of children in the Schools of India, established by various Associations, chiefly in England and America, is supposed to be not less than 50,000. In one of the Tranquebar Schools, supported by the Church Missionary Society, out of 52 scholars, 45 are Brahmins. In the Serampore College are seven Brahmins.

The formation of more than 50 Missionary Associations, according to the plan recently adopted by the Board, is announced in the "Recorder & Telegraph."

Receipts into the Treasury from Feb. 21st to March 20th, inclusive, \$3,447, with the addition of \$100 to the Permanent Fund.

BURMAN MISSION.—A letter from a gentleman in Calcutta, received by Dr. Staughton, President of the Columbian College, at Washington, and communicated in the Baptist Magazine, says, there is "every reason to believe that Dr. Price and Dr. and Mrs. Judson are imprisoned." It will be recollected that these missionaries are stationed at Ava. Mr. and Mrs. Wade, at Rangoon, and others connected with the mission, have suffered much from famine; and "for six days were obliged to live on food of any kind which their servants could obtain." Things look dark for the Burman Mission at present, and none can tell what will be the result; yet it becomes all who love the Lord Jesus to remember, with peculiar interest, those who suffer for his sake, knowing where alone deliverance is to be found.

From the New-York Observer.

SANDWICH ISLAND MISSION.

The journals of the missionaries to the Sandwich islands, inserted in the Missionary Herald for the present month, are full of interesting intelligence. Mr. Thurston has recently stationed himself at Kiruah, on the island of Owhyhee, the largest of the Sandwich Islands. This place is the residence of the governor of the island, and contains about 3000 inhabitants. Within 30 miles, Mr. T. thinks that there are not less than 20,000 inhabitants, and that the whole island contains 75,000. The name of the governor is Kuakini. He is an intelligent man, speaks the English language intelligibly, is fond of improvement, has lately purchased a framed house brought from America, and withal is a warm friend of the missionaries. At the time of Mr. T's arrival, he had nearly completed a house for public worship, sixty feet long by thirty wide, and superior in other respects to any other building of the kind in the islands. On the 10th of December, 1823, the house was dedicated to the service of God by Mr. Thurston, in the presence of the chiefs and people of Kiruah. Since that time two meetings have been regularly attended every Sabbath, and the congregation usually consisted of from 600 to 1000 souls, who listened to instruction with a good degree of seriousness. The governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house morning and evening, and in imitation of his example, this practice has been introduced into the families of the inferior chiefs.

LATEST FROM BURMAH.

By the arrival of the brig Brahmin, at New-York, from Calcutta, intelligence has been received from India, as late as the 20th of November.

It was reported, that a revolution had occurred at Ava, headed by the King's brother-in-law and the Queen, who caused the King's head to be cut off in the palace—that on the same day, the young prince, heir of the empire, stormed the palace with his adherents, and put to death the brother-in-law and the Queen.

No letters, we believe, have been received from our brethren in Burmah. The unsettled state of the country, may render it impossible, for some time, for our Missionaries at Ava to forward letters to Rangoon; and it is not probable that information can be derived from them through any other channel.

The success which has hitherto attended the British Arms against the Burman forces, and especially the revolutions at Ava, if the reports respecting them be correct, render it probable, that the country will be subjugated. In this event, a most extensive field for the free circulation of the Gospel among a sagacious and inquisitive people, will be providentially prepared. Mr. Judson, our indefatigable missionary, has already completed the translation of the New Testament into the Burman language. Means should be provided, in this country, and forwarded to Burmah as early as practicable, for defraying the expenses of printing several thousand copies of this translation. All the circumstances connected with this very interesting mission conspire to render it a peculiar object of solicitude to Christians, and especially to American Baptists.—[Col. Star.

THE CIRCULAR.

WILMINGTON, FRIDAY, APRIL 22, 1825.

The next will be the last No. of the Circular we shall publish—it completes the year, consisting of 52 Nos.—As we shall accompany our next No. with an Index to the volume, which will occupy a considerable space; and, as we shall probably have a few "parting words" to say to our readers—young & old—the pious & worldly—the rich & poor—we hope our correspondents, whose communications may not appear, will excuse us for their unavoidable omission—their favors, should any remain on hand, and not be demanded within a reasonable time after our paper ceases, will be sent to the office of the "Philadelphian." We ask this indulgence of our correspondents and readers, as a particular favor—a last favor—and, as we have but seldom intruded on them, our own remarks, we trust, this last request will be the more readily granted. Indeed we cannot take leave of our dear christian readers, in the common, cold, formal manner—we will not part with the mere every-day, fashionable expression of "farewell," or "adieu," or "god-be-with-you," without really intending and feeling what we express: for, we may never again meet, as Editor and readers; and, a separation forever, (as regards time,) is always, as it should ever be, to sincere friends, highly important. An event full of interest, affectionate and reciprocal sympathy. Conscious that in time, they ne'er shall meet again, Friends, can never part without a heart-felt pain.

We have not, this week, received a communication from our old friend "No-Matter-Who." What's the matter? We fear, in case a No. should come to hand next week, we shan't have room to insert it, for the reasons above stated.

Our friends at a distance will no doubt be happy to hear that the revivals in Utica and Deerfield still continue. The number baptized by Elder Willey is 63. In Whitesboro' the reformation is equally interesting and powerful. The number by Eld. Galusha, we have not been able accurately to ascertain. Nothing wild or tumultuous has been manifested in the progress of these revivals. The subjects have been principally young persons & some of them not more than 10 or 11 years of age. We witnessed a most affecting and solemn prayer meeting held by three of these little boys some nights ago in the Baptist Meeting House. Being in the vestry room alone and hearing the sound of a voice in the body of the house, we stepped softly into the gallery to learn the occasion of it. There we beheld the interesting spectacle of three little boys in a pew together reading the scriptures. Very shortly after one of them engaged in prayer, and then another, and with a fervor and propriety that was wonderful for such children. They continued their exercises till near nine o'clock, and then retired, not knowing that any individual had witnessed their devotions. [U. B. Reg.

Philadelphia Christian Gazette.

Christian Gazette and Youth's Herald.

Of Saturday last, an article, purporting to be an "extract" to the Editor of the Circular, and dated, Th. Sem. 8th Feb. 1825, was, to laud the favorite object of the writer, obviously was, to laud the Seminary at Andover, and to eulogize the piety, religious publications, and public spirit of New-England. This should have been done, to any imaginable extent, without complaint or notice on my part, if the letter writer could have contented himself with praising others without censuring me; or if, in inflicting censure, he had not violated truth. But there is no truth whatever in the first part of the following allegation:—"Mr. Stuart has been attacked in 'the Christian Advocate' and branded as half Unitarian; when it is well known that he has fortified the orthodox camp with a stronger bulwark than any man in America." I am unwilling to believe that a writer who exhibits himself as a zealous friend to christian piety, penned a known and wilful falsehood, when he wrote this sentence. Yet an unqualified falsehood, that part of the sentence which relates to the Christian Advocate certainly contains. Mr. Stuart has never been branded as half Unitarian, nor in any other way. The Christian Advocate, and the letter writer has of course branded himself by "saying the thing that is not," if not designedly, yet heedlessly, rashly and injuriously.

The sentence quoted above stands connected with some observations on the review of "the sermon of Messrs. Murdock, Stuart and Dana" in "the Christian Spectator; and the implication strongly is, that in the review of the same sermons in the Christian Advocate, "Mr. Stuart has been attacked and branded as half Unitarian." Now, the most favorable supposition that can be formed for the letter writer is, that, when he wrote, he had never read the review of these sermons in the Christian Advocate; because if he had, he must have known, that from the beginning to the end of that review, both Dr. Dana, and Professor Stuart received nothing but praise and commendation, and these pretty abundantly expressed. There was indeed no occasion to say any thing, in that paper, about Unitarians or Trinitarians; and accordingly there is not a single word in reference to either, in the whole review. But what are we to think of a writer who could make such an assertion as that which has been quoted, in regard to an article which which he had never read? Let every reader answer for himself.

In relation to the review in the Christian Advocate, I must further remark, that notwithstanding what appears in the Christian Spectator, I have good reason to know that Dr. Dana and Professor Stuart are by no means willing to admit, that their views of the atonement do not materially differ from those of Dr. Murdock. They deprecate the idea that their sentiments and his are, in all important respects, the same. To show that they were not the same, was in fact the design with which their sermons were composed and delivered. They and the Editor of the Christian Advocate are perfectly harmonious in opinion; and if they have been injured, the Spectator, and not the Advocate, has done them injury, and should bear the blame.

The friendly correspondence, as the parties chose to represent it, between Professor Stuart and Dr. Miller, relative to "the eternal generation of the Son of God," was also received in the Christian Advocate. In this review, a decided preference was certainly given, in general, to the view and reasonings of Dr. Miller; but so far was Professor Stuart from being branded as half Unitarian, that it was distinctly stated, repeated, and reiterated, that he was a Trinitarian. No distinction, in this respect, was made between him and Dr. Miller. They were both and equally represented as decisively opposed to the Unitarians. Dr. Miller had suggested a fear, that some of the sentiments of his brother Professor might, by others, though not by him, be construed as to lead toward Unitarianism. But this opinion was not, like the other opinions, approved by the review. More was done than very commendation, in the close of the review. Miller had expressed his fears justly. This review, therefore, justifies the allegation of what was the other.

In concluding, I wish to review in the Christian Advocate of Dr. Dana's sermon, was connected in a remove the impressi-

Miscellan

From the *Harrisbur*,
SOLOMON'S TEM.

Mr. WYETH—By inserting, it will, perhaps, be interesting to a Christian reader, as well as showing the difference of one's for Christianity and that of the for their religion; "for by the shall know them." I was, indeed, astonished at the incredible expense of the building of King Solomon's Temple, and have no doubt, many others will be likewise, when they see the estimate; in making which, I have followed chiefly the computation of Villalpandus.

Dimensions of the Ark and Temple.

Length of the ark 300 cubits, (equal to 450 feet,) breadth fifty cubits, (75 feet,) height 30 cubits, (45 feet). Length of the house which King Solomon built for the Lord, 60 cubits, (90 feet) breadth 20 cubits, (30 feet) height 30 cubits, (45 feet) length of the porch 20 cubits, (30 feet) height 120 cubits, (180 feet).

Computation of cost, vessels, vestments, &c. of the Temple.

By Villalpandus' computation of the talents of gold, silver, and brass, laid out upon the Temple, the sum amounts to £604,822,350 sterling, and the jewels

reckoned to exceed this sum, by £1,340,000 sterling, and the jewels

imate them at the same amount. The

els of gold (*vasa aurea*) consecrated to

the use of the Temple, are reckoned by

Josephus, 140,000 talents, which, accord-

ing to Japel's reduction of the tables con-

tained in them, amounts to £545,296,203

sterling. The vessels of silver (*vasa ar-*

gentea) 1,340,000, computed at £439,344,-

000 sterling. Priests' vestments of silk,

£10,000 sterling. Purple vestments for

singers, £2,000,000. Trumpets, £200,000.

Other musical instruments, £40,000. Be-

sides these expenses, there were those of

the other materials, viz: Timber and stones,

ewn and costly; and of 10,000 men per

month in Lebanon to hew down timber,

silvicide) 70,000 to bear burthen, (*ve-*

tores) 20,000 to hew stones, (*capaxidine*)

and 3,300 overseers, (*episcopi*) who were

employed for seven years; to whom be-

des their wages and diet, Solomon be-

stowed £6,733,977 sterling, (*capax Sol-*

onis.) Now if we estimate the wages

and diet, of their men at 4s. 6d. sterling

per diem, the sum will be £92,877,658.

The costly stones and timber in the rough

will count equal to one-third of the gold,

or at about £2,545,296,000 sterling. The

several estimates will then be,

£604,822,350 in gold, silver and brass

604,822,350 in jewels,

545,296,203 in costly stones, &c.

439,344,000 in vessels of gold,

93,877,088 in wages of workmen,

6,733,977 in gift,

2,000,000 in purple vestments,

200,000 in trumpets,

40,000 in instruments,

10,000 in silk vestments,

£17,442,442,268 sterling, which is equal to

£77,521,965,636.

In order to give those who are not well

skilled in numbers, an idea of the value of

this sum, I will illustrate it by one exam-

ple: Suppose the city of Philadelphia to

contain 15,000 houses (the precise number

I have no means of ascertaining at present)

and each house to be worth \$30,000, the

value of all the houses will be \$450,000,000

—now divide the cost of the Temple,

\$77,521,965,636 by the \$450,000,000,

the quotient is 174 nearly, which is the

number of cities, equal to Philadelphia,

that might be built for the money laid out

upon the Temple! Or, if we conceive the

city to be extended from N. E. to S. W.

allowing Philadelphia to extend 4 miles

along the Delaware, we shall then have

one continued city 775 miles, (and equal

in breadth to Philadelphia) sufficient to

reach from Maine to Virginia along the

coast.

—o—

Some men of a secluded and studious

ve sent forth from their eyes, light

ister, rays of intellectual light

agitated courts and revolution

like the moon which, though far

from the ocean, and shining upon

the and sober light, is the chief

house of light, and flowing

by disturb that world of a

repentance till to mor-

to repent of and one

HAYTIEN EMIGRANTS.

he agent of the Society for the Colon-
ization of Hayti, recommends to all people,
before their embarkation, to provide them-
selves with the following articles, and he
then instructs them how to govern their
conduct on their arrival at Hayti.

Direction to Emigrants.

1. Form yourselves into companies of 8 or 10 families, or as many as shall please, and determine to go together to the same place.
2. Choose a man or two to be the committee of the company, to manage its business with the government, &c.
3. In all cases seek information from, and make known your wishes by the committee, to the officers of government and not private people.
4. Go on to your own land which government offers you.
5. Bring some tools, for though government will furnish, time is often lost, as it is not possible always to have them ready.
6. Bring all kinds of seed with you, a little of each, what clothing you can, and money if possible, enough to buy a pair of cows, a pig and cow or a jack ass.
7. As soon as possible get on to your land, and the first week clear a little spot and plant it in beans, corn, potatoes, salad and rice: the next week clear another spot and plant it in the same manner; the next week clear another, plant it and set outslips of banana, &c. As you clear, save timber to build a house for your own, hereafter.
8. As soon as possible, obtain a pig and some fowls.
9. Having made the above provisions for food, after the government rations are finished, then proceed to plant coffee, sugar cane, tobacco, or cotton, as your land will admit, and after the land will admit, all of them.
10. For health, do not labor in the hot sun, from 11 A. M. to 2 P. M. rise early, bathe often, and keep perfectly clean your whole body, eat but very little fruit, and never at evening or night; avoid ardent spirits and laziness.
11. Be united and feel as brethren, attend to religion, have your meetings, "remember the Sabbath day, fear God, and obey the laws."

Attention to the above directions, with decent industry and prudence, with half the labor, will make your situation here in five years, better than that of the white emigrants to the new countries of the west, is in ten.

DUNCAN'S TRAVELS.

The following extract is from Duncan's "Travels through part of the United States and Canada, in 1818 and 1819." The author is a native and an inhabitant of Glasgow, Scotland, and evidently a man of an enlightened mind, good sense, and correct moral and religious principles. The work contains many interesting and valuable remarks.

In his observations on New-York, he thus notices the subject of Lotteries: "The New-York newspapers are like our own, filled with lottery puffs, and 'Lucky Of fice' stares you in the face in every street. The prevalence of this licensed gambling in the United States is an evil token of the state of the public mind. We cannot indeed say that we are clear in this matter, so long as our Chancellor of the Exchequer has recourse to the same dishonorable expedient, in the ways and means of every year; but if we have one licensed lottery, here are lotteries for almost every purpose; for making roads, for building bridges, for erecting public buildings, for endowing universities, and would you believe it? for building churches! Indeed the pretences for lotteries are as numerous as the demands for money, and the Legislatures of many of the States scarcely ever assemble without authorizing some new ones, and thus virtually passing acts to promote avarice, dishonesty, unthriftiness, and a numerous train of inseparable vices.

They have what they call a 'Literature Lottery' in New-York, going on regularly from year to year, and the price of tickets, and divisions of tickets, is so small, as to be within the reach of almost the poorest classes. A trial has recently taken place, in which it has been proved that some very unfair dealings occurred at the drawing of a lottery; some of the managers it seems had found means to arrange, when and by whom the higher prizes should be drawn!"

—o—
Horse-radish.—One drachm of the fresh scraped root of this plant, infused with four ounces of water in a close vessel, for two hours, and made into syrup with double its weight of sugar, is an approved recipe for removing hoarseness. A tea spoonful of this has often proved suddenly effectual.—*American Farmer.*

"HOW IT STRIKES A STRANGER."

A few weeks ago, we published an ingenious fable, with this title, written by Miss Jane Taylor. Perhaps the leading idea was suggested to her mind, by the following passage in the Spectator, No. 575:

"Should a spirit of superior rank, who is a stranger to human nature, accidentally alight upon the earth, and take a survey of its inhabitants, what would his notions of us be? Would not he think that we are a species of beings, made for quite different ends and purposes than what we really are? Must not he imagine, that we are placed in this world, to get riches and honors? Would not he think, that it was our duty to toil after wealth, and station, and title? Nay, would not he believe we were forbidden poverty, by threats of eternal punishment, and enjoined to pursue our pleasures, undeterred by the pain of damnation? He would certainly imagine, that we were influenced by a scheme of duties quite opposite to those which are indeed prescribed to us."

Affecting Recognition.—A few years ago, in working to establish a communication between two shafts of a mine at Fabkin, the capital of Delacaria, the body of a miner was discovered in a state of perfect preservation, and impregnated with vitriolic water. It was quite soft, but hardened on being exposed to the air. No one could identify the body; it was merely remembered that the accident by which he had been buried in the bosom of the earth, had taken place above fifty years ago. All enquiries about the name of the sufferer had already ceased when a decrepid old woman, supported on crutches, slowly advanced towards the corpse, and knew it to be that of a young man to whom she had been promised more than half a century ago. She threw herself on the corpse, which had all the appearance of a bronze statue, bathed it in tears, and fainted with joy at having once more beheld the object of her affections. It is easier to conceive than trace the singular contrast afforded by that couple; the one buried fifty years ago, still retaining the appearance of youth: while the other, weighed down by age, evinced all the fervour of youthful love.

Indian Conjugal Affection.—In the year 1762, (says the Rev. Mr. Hecker) the

interesting account of the American Indians) I was witness to a remarkable instance of the disposition of the Indians to indulge their wives. There was a famine in the land, and a sick Indian woman expressed a great desire for a mess of Indian corn. Her husband having heard that a trader at Lower Sandusky had a little, he set off on horseback for that place one hundred miles distant, and returned with as much corn as filled the crown of his hat, for which he gave his horse in exchange, and came on foot, bringing his saddle back with him.

FLUENCY OF SPEECH.—"The common fluency of speech, in many men and women, is owing," says Swift, "to a scarcity of words; for whoever is master of language and hath a mind full of ideas, will be apt in speaking, to hesitate upon the choice of words; whereas common speakers have only one set of ideas, and one set of words to clothe them in, and these are always ready: so people come faster out of church when it is nearly empty, than when a crowd is at the door."

From the Connecticut Observer.
I WAS SO from troubled sleep, for visions sad,
And doleful sounds, and wild ring darkness drear
Disturbed my rest.—Around 'twas quiet all;
Grey morn scarce glinted for her earliest tint,
The birds of night had ceased their plaintive wail,
The lark yet slumbered in her grassy seat,
When gleaming, thro' my opening curtain seen,
The morning star its quiet lustre shed,
The silent wanderer on the pathless sky
Seemed watching my lone pillow, & me thought,
Soft as its silver ray, it whispered peace.
"Sleep, child of Earth! the hand that guides my way
Thro' the blue fields of ether, guards thy rest.
While nature slumbers, that Paternal hand
Blesses and keeps—It sheds the pearly dew,
Distilling soft o'er all the quiet scene;
It guards the folded flock, and slumbering herd,
And timid hind that sleeps in dewy glen—
By the low sedgy pool, it saves from harm
The bittern's nest, & guards the sparrow's young;
The tiny insect too, with folded wing,
Seeks its appointed rest, secure from ill.
Then rest thee, timid immortal, born to shine
When my dim nightly spark will gleam no more;
Heaven guards thy rest with a peculiar care,
And bids thee trust that Love that slumbers not,
But ever keeps thy Rising and thy Rest."—C. D. R.